

not fail to remind us of the inevitable relation between right living and right thinking, between right faith and right conduct. Brambles will not bring forth oranges. The godly, the useful, the victorious life must be founded upon the truth. In the midst of the multitudes of faiths perilous times encompass "the faith." "If the foundations be destroyed, what can the righteous do?" The greatest architect can build no enduring house upon the sand. He may have all wealth of resource, all abundance and variety of material, but his labor will come to naught. Paul had kept the faith. He had built upon Christ, the corner stone, the Rock of Ages. He knew the building would stand. It stands today, mocking the prostrate ruins of the old falsehoods; will stand as long as the world stands, as long as eternity, as high as heaven.

#### More Abundant Life

Selected.

How meagre the life of most men! There is for many the narrow round of dull toil, and the result is only a bare livelihood. Life even for the toilers might be broader and brighter than it is, if they would avail themselves of the opportunities that in various directions are at the disposal even of the most humble. But so many are contented with narrow ways and cramped conditions, or if not content, live in a sort of sullen despair. It is existence, not life. Even to those who live the largest lives there are sore limitations in every direction. Knowledge is but a tasting at the river's brink while the great, full current rolls by. The more one knows, the more fully he comprehends how much is to be known of which he is ignorant. Love is sweet, but the objects of our love pass from our sight, and the old man stands very much alone. Spiritual life satisfies us surely, yet even in this we feel that we know but in part. We are sure that our spirits are capable of greater attainments than any they have yet made. "Not as tho I were already perfect," the soul says; and it longs for perfection. Yes, it is limitation on every hand. Life, to whatever part of it we look, is cramped and meagre. What is the rivulet to the river, and what is the largest river to the ocean? How satisfying then the words of the Lord, "I am come that they might have life, and that they might have it more abundantly." That is life worth the living. The religion of Christ broadens the life of any one who embraces it. No matter how narrow his daily round, his spiritual outlook encompasses the world and stretches beyond the stars. Spiritual life here is blessed in what it brings to us now, but it is more blessed in the assurance of the fulness, the completeness which is in store in the world to come. More abundant life! The river poured into the ocean and lost in its vastness. The tender dawn grown into the glorious effulgence of a noontide that never wanes to a night. Spiritual aspirations all satisfied, hungerings and thirstings after righteousness all filled, progress with-

out limitations, growth without any confining conditions. This abundant life means that men will come into the likeness of God, transformed from glory to glory. It is mortality—everything that is transient and hampering and unlovely and petty—swallowed up of life!

#### Influence of the Unseen

S. S. Times.

We can feel more than we can see. It is the ambition of a boy who flies a kite to have it go so high that it is no longer visible. Invisibility then becomes the impressive fact. It ceases to be slangy for the boy to exclaim that his kite is "out of sight," for it is a literal fact. But the hearty interest in the invisibility ceases if the string breaks. The kite comes down, and is lost to sight in the grass or among the trees. This is a disheartening invisibility, lacking that exhilarating power over the boy which he felt when the invisible kite tugged like a live thing at the cord in his hand. It is no sign that we are not under the influence of men or institutions, or of Sunday-school conventions, just because they do not come within range of our vision. So long as we are consciously or unconsciously attached to them by the thread of a common interest, they have a pulling and lifting power on us which we may feel, albeit we are unable to see whence that power comes. Nor is it any sign that such institutions do not need our encouragement and interest in them just because we are to them as individuals invisible. The distant individual and the distant convention owe to each other a mutual obligation.

#### Big Adjectives

The Christian.

Great things can be expressed in very small words. The facts give dignity to the terms. But where facts are less important, men often seek to add grandeur to them by "great swelling words." This is sometimes seen when persons undertake to give an account of their religious experiences or performances. When the apostle preached the gospel, he confessed that "not many mighty, not many noble," received the message which he bore; but if we should accept the statements of some modern workers, we should find that almost every person converted under their ministry was a "noble," or "prominent," or very "honorable" person.

There was but one "day of Pentecost," with rushing wind and cloven flames, and wondrous utterances in unknown tongues,—tho when the gospel first came to the Gentiles at the house of Cornelius, the apostle says the Holy Ghost came upon them "as upon us at the beginning;" but to hear some modern leaders tell their story you would think that "pentecostal seasons" were of every-day occurrence; tho men speak with no tongue but their own, and frequently with but little purpose; tho they have no gift of prophecy; tho there is no rushing mighty

wind, and tho no parted flames of fire are seen sitting upon them.

Once it was promised to the church that they should be "baptized with the Holy Ghost." "Ye shall be baptized with the Holy Ghost not many days hence." "And when the day of Pentecost was fully come," there came a noise from heaven like the roar of a tempest, and filled the place with the divine presence and power, so that all who were there were overwhelmed, or buried with that mighty baptism of the Holy Ghost, which was attended with powers and gifts and workings which contrast strangely with the feebleness and emptiness of many today, who so often talk of, and pray for, and profess to receive "the baptism of the Holy Ghost;" when there is no visible or audible or perceptible indication of any such manifestation of the divine presence as was witnessed and experienced "when the day of Pentecost was fully come."

People sometimes declare that "the glory of God" comes down in their assemblies; tho there is nothing there to remind one of the awful splendor which crowned Mount Sinai, or sat upon the tabernacle where God communicated with his people.

There is hardly a word which is used in Scripture to describe the great and important facts which marked the giving of God's law and the establishment of his church, but is used with freedom and flippancy by persons who profess to be leaders among the people of God, in describing feelings, performances, mental conditions and personal experiences, which no more resemble the events and facts properly described by those words, than an April shower resembles the waters of the Deluge.

We do not at all wish to depreciate or belittle the spiritual experiences of any earnest and devoted soul. We neither deny nor discard them. We do not question or doubt the fact of divine manifestations, or the privilege of Christians to be led by the Spirit of God and to be filled with all the fulness of God. We would not in the least deter any one from thirsting after God as the hart panteth for the water brook, nor from seeking to be filled with the knowledge of his will, and enabled to walk in the Spirit, and be led by the Spirit, and, while suffering reproach for the name of Christ, to have the Spirit of glory and of God resting upon him. But we simply desire to have things called by their right names. We deprecate the misapplication of Scriptural terms. We do not believe that every manifestation of the spirit to profit withal, is a "baptism of the Holy Ghost." We do not believe that every little convention or prayer meeting is "a pentecostal season." We have attended many such assemblies, and we have witnessed no pentecostal seasons; we have heard no rushing winds; we have seen no tongues of flame; we have heard no unlettered persons declaring in fifteen different languages the wonderful works of God. That would have been "pentecostal." But when has it occurred?

It is true the Lord is with his people where